

WONDERFUL
PROPHECIES
IN THE BEGINNING

of the Monarchy of this Land, hid-
den in PARABLES of:

Three many Noble men in a fiery Furnace.
and two old Fornicators.
SALTS and his Dragon.
and a Den amid Lyons.



with Canonical Prophecies: Also
the Defeat of the Apocryphals annexed to
the Canon of the Scriptures.

with an Essay touching the late Prodigious
of 1678; how farre forth the Presages thereof
doe accord with such Prophecies, as we found to
pertaine to, this our times.

in which, the discrete and wise in heart may ga-
ther touching things to come, what is forewarned
unto Men; as for the General and Publique, so
also for their Private and Particular.

By ROBERT SALTER.

*He that is not contented with the world, but hides himselfe: he shall be
found out, and his name shall be blotted out. Pro. 24. 9.*

LONDON,

WILLIAM IONES dwelling in Red-crosse
Street. 1678.

WINTER
PROPHET
FROM THE BEGINNING

of the Holy Spirit
and the Holy Spirit

The Holy Spirit
and the Holy Spirit
and the Holy Spirit
and the Holy Spirit

The Holy Spirit
and the Holy Spirit
and the Holy Spirit
and the Holy Spirit

The Holy Spirit
and the Holy Spirit
and the Holy Spirit
and the Holy Spirit

The Holy Spirit
and the Holy Spirit
and the Holy Spirit
and the Holy Spirit

The Holy Spirit

The Holy Spirit
and the Holy Spirit
and the Holy Spirit
and the Holy Spirit

London
The Holy Spirit
and the Holy Spirit
and the Holy Spirit
and the Holy Spirit



TO THE RIGHT HONOV RABLE

EDMOND Lord SHEFFIELD,

Baron of *Butterwyke*, Earle of *Mulgraue*,
Knight of the most Noble Order of the
Garter, and my singular good Lord,
Life and Lights from God in
the *Love* of Christ,



That *Unthrifty* kinde of
Spirit is it, that the
minde of *the Man* is
nowso obessed with!
For what *notion* so e-
uer shall bee offered
vnto it, differing but
the least point from the *vulgar* ayres which
Praiudice hath formerly taken hold off:
howbeit there appeare, whether manifest
Argument of *Necessity*, or strong *Inducement*
of *Benefite*; yet it is reprovèd and rejected
onely for this; Because it is *NEW*. Where-

THE EPISTLE

as on the *Contrary*, let it present vs with *vanity of delight*, or *choise of idlenesse*, though to the inevitable *destruction* of one and all of vs, yet by how much the *Newer* it is, by so much the more is it honoured, rewarded, and greedily imbraced.

An Instance hercof, may bee the present state of this our *Christian world*, in whose greatest part, this is found to betrew, that albeit there be tendered vnto vs, *Stability of Estate, Treuth of Society, Peace and Plenty* on earth, and *favor* with God and Man, such, as greater the world neuer before enjoyed: yet is there no place of audience to be gotten; euen for none other reason but this. That the path is *New* and vntroden; And wee must not bee weained from walking on still in the *spiritual blindnesse*s, where with wee haue hitherto like Mould-warpes beene holden and delighted, as if it were written in *Capital letters* for a *Frontispice*, on the Gate of our *common sense* [*Non intret frugi.*] Let not a good *Object* be admitted, nor a *thought of Grace* be conceived amongst vs.

Such lot hath this man of God, the Pen-man of these Parables, bin forced to passe vnder

DEDICATORIE

vnder. Concerning whom, because in men of former times, there was onely a doubtfulnessse, for they were vnto them (*perhaps through their owne negligence*) not yet vnsealed; Therefore the men of our daies will out of a *Preiudicate wilfulnessse*, vtterly abolish them, and (as the *Iewes* did concerning Christ) *excommunicate* as many as beare witnessse to any of them, how well so euer they shall be by the *Spirt of God* opened, and how comfortable so euer the things contained in them bee found vnto vs. [*Thus doe men loue darkenesse rather then light, least their* Iohn 9.
Iohn 3. *deedes should be reprobued.*]

In the middest of so desolate a wilderness more disordered then the brute sea (for the Ocean hath kindly returnes of ebbes and flowes, and his *Decumanos fluctus*, I was by a *Mighty hand* guided, to the taking vp of this our *Prophet*, cast out as condemned to perpetuall exyle, and not worthy the light of the *Sun of Righteousnesse* in his Church, when viewing well, I could discern in him the life of *Diuine seede*; which I acknowledged my selfe bound by the lawes of *Nature*, common to vs both, to foster and cherish vn-

THE EPISTLE

to full growth, according to the best skill of my *vn*derstanding and light in heauenly *Mysteries*. Wherefore I profered him my seruice and helpe, which euen at the very first was so chearefully accepted of him, that he immediately directed me to present him to you my excellent good Lord, with assurance of good speed therby: wherefore without delay. I hasted to accomplish this request, neither hath my expectation erred for the *Gratious* enterteynment hee found at his first accessse to your Presence: simply clad (as he was) in *Pilgrims* Habit: No more then was sufficient to auow him one of *Gods* good *Creatures*, and a *Christian* (I meane that *Extemporary Interpretation* of him which some few Moneths sithence it pleased Your Honor to accept at my hands) now since he hath gotten about him better attyre and Language, hath emboldened him to make a Second shew of himselfe, in hope that by Your *Noble Protection* he shall not onely recouer against the vniust and vnworthy *imputations* layd vpon him, but be Restored wholly to the possession of his *Original Honor*: Namely; *An Euangelical Prophet of our Lord Iesus Christ.* [Certainly

DEDICATORIE.

Certainly he acknowledgeth the largesse of Your *Heart* in vnderstanding the things of God, The brightnesse of Your *Light* in maters of Profoundest Search; and the *Ardor* of Your *Spirit* constantly aspiring vnto *Motions* of the *Purest Aire*: Such *Hearts* onely can vnderstand in these: Such *Lights* onely can discerne of them: And such *Spirits* enioy the Comfort of theit *Dew* vs: And because there are so few of such ones; therefore is it that this louely Stranger hath beene so little set by among Men to their owne Reproofe and Losse inualueable. His demands are just, and the profit he tendreth to the Honorers of him singular, as appeareth by that which is here reuealed out of him. So that the goodnesse of the cause it selfe remoueth all doubt, but that vnder your *Excellencies* countenance he shall assuredly finde plentifull regard, the *Newnesse* of his present habit and speech notwithstanding.

As for my selfe; when I beheld (as I do dayly) the zelous and continual exercise of *Piety* in your owne Person, the gracious practice of *Relligion* in your family, the singular good

THE EPISTLE &c.

good gouernment of your house, whereby the late dangerous times came not neere you, to touch you; nor any of yours (though being in the midst of them). I cannot but be perswaded, that your Noble and Pious spirit will vouchsafe to regard this my endeuors (weake that they are) and fill vp the wants with the sweetnesse of your good acceptance, which is wont not to reject any (proceeding from a single heart) that is not altogether vsauory.

Wherefore my prayers vnto God for you (my Lord) are, that the Integrity of your wisdom, your Religious learning, your vertues and your valor may crowne you with Honours and Richesse, and graces and fauours both with God and Man, as if with full Sheffes the field which the Lord will haue blessed.

These are the vowes which do with content and delight vnspeakable open the light of the Morning, and shut in the sight of the Evening dayly, to your Honours trewly loyal seruant and Chapellan:

ROBERT SALTER.



VINDICIÆ DANIELIS.

Of Apocryphals in Generall.



FIRST, when I doe enter in to serious consideration of the *Sobriety* of our fore-Fathers, that having receiued from their Elders a volume of *Gratious* writings, would not bee wanting to deliuer them ouer to their *Posterity* in the same *Number and Order*, they had receiued them; I cannot but approue their *Pious Ingenuity*, choosing rather to subscribe to their Elders in things not altogether *intolerable*, then to question their *discretion*.

And in the Second place, when I behold the *Sincerity* of men of our owne times, that will not admit the least blast of *Earthly Ayre* to mixe it selfe with the *Oracles* knowne to bee *immediatly* breathed vnto vs by the *Divine Spirit*, I must needs admire their *Religious integrity*, that cannot indure any shew of *Parity* to finde place betwixt the things of God and of Men.

Wherefore blessing them both in their severall *Graces*; it is a *Motion* (I make no doubt) proceeding from the *Spirit of Vnity and Truth*, adored of them and vs all, that wee indeuour (by reconciling them what in vs lyeth) to injoy the benefit of both their *Lights* in common

2
Of *Apocryphals* in General.

with them; As wee rejoyce in the acknowledgement of *Life in Communion* with them.

The Question about which they differ is, That where-as there are certaine writings deliuered vnto vs, together with the bookes of the First Couenant, partly adjoynd as *Members* of some of those bookes, and partly subjoynd as *Entire* workes in themselves, and yet not found recorded in the *same Character*; whether they be to bee permitted to passe joyntly and promiscuously as hitherto they haue done, or whether they ought at length to be *disuorced* as not lawfully brought together?

Touching them all I haue not at this time to speake; but leaue it to those, whose libertie of time and happinesse of *State* may solace themselves in the louely contemplations there to bee found. For my part, (First answering the exceptions brought against them in *General* such as I haue found) I shall by the helpe of the *Diuine Grace* discover the *Heauenly Mysteries* implied in some one Particular of them; if perhaps thereby, some other of them may finde the better entertainment.

Pfil. 112.6.

And thou o Holy Spirit, which makest the light of truth to spring vp in our Hearts, out of the darknesse of our Corrupt Nature, strengthen mee by the heate of thy Love, that the clouds of my finnes may bee so thoroughly dissolued into shoures of contrite teares, that they neuer returne againe to hinder the sight of thy comfort and conduct, this night of ignorance so powerfully praindicating vs in the things of God and our true happinesse.

One objection is that they are acknowledged on all sides to bee writings *Apocryphal*; And therefore as some doe seeme to vnderstand (*ipso nomine*) not *Canonicall*: for as much as these Names are taken to bee so contrary in themselves, as to be applyed to one and the same thing in one and the same respect is altogether impossible.

Whereto I answer out of the *Different* meanings and vses giuen to the name *Apocryphal*, which are found to be these.

First,

First, this word *Apocryphal* indeede in a proper and literal signification importeth [*Hidden*] or Remoned from our sight, as it is saide [ἀποκρυφῶν τὴν γῆν] to hide the earth, when by sayling farre into the Sea wee doe (as Sea-men vse to speake) bring land to water and the sight of the Land is wholly taken from vs. And in this *Passive Nature* it is after a *figurative* manner made conuertible with the word [*Private*], which is to say [*Sequestred*] or hidden from publike vse. So that taking the word [*Canonical*] to bee vsed for that which is made and ordained for *publiq; vse*, and is so receiued and vsed; in this sence indeede these Names vnro one and the same *Subiect* as is about saide are vtterly incompatible.

But this word [*Apocryphal*] is found also capable of a *Secondary* intention. And that is by an *Alius* signification to expresse an *Excellencie* of things, by which some haue in them a *Prebeminency* of *Brightnesse* and *Illumination*, or a *superiority* of *Dignity* and victory in outward presence, whereby the *presence* of others (of not so great *Outward* note) is obscured; And so these become (*Laticbra*) *Hyding places* (as the word is also found vsed) vn-to those others. And in this sence these *Apocryphals* being according to the dead letter, but as the *Shells*, may haue for their kirtells maters of *High and spirituall Mystories* enclosed and hidden in them, in sort, that the Names of [*Apocryphal*] and [*Mysticall*] may be found in them of one and the same *Aire* and *Sense*. And these *Mysteries* being found *Consonant* and *Analogicall* to the *Canon* of the *Sacred Scriptures*, purchase thereby the title of [*Canonical*] together with them.

For whereas according to the *Literal* context the *Hystories Apocryphal* seeme to make mention of some passages amongst the *Iewes*, either in their *Babylonian captiuitie* or soone after, and so of no vse nor *Reference* vnto *future times*: now if by a more *illuminate* search they bee in *Mystery* found to conuey vnto the *present Church* of

Christ such *Gracious speculations*, as either it cannot well want them, or at least wise it be much holpen by them in *their times and seasons* (which I doe verily beleue our fore-Fathers did see, though the notice thereof, out of some speciall worke of the *Diuine providence* haue not as yet beene imparted vnto vs:) Then will this application of the name [*Apocryphal*] bee sufficient to vindicate them from the *Aspersions* cast on them by the *Praiuice* of the former sence.

It is againe objected, that many *falseities* and *doublings*, *indecencies*, and *impossibilities* are found in the *Relations* of their *Histories*, and therefore not to bee admitted.

This (for answer) is indeede confessed according to the *letter* of them to bee true; and I suppose many the like are to bee brought forth out of the *Canonicals* themselves, which (as these) doe call for *Spiritual* eyes to discern of them, as *Ezekiels* bands and bread, and *Hoseahs* wife of fornications, the *Rich mans* charitie in Hell and such like; So that to the one as well as to the other this seemeth to bee *imputable*. And therefore in these cases, the eyes of flesh and blood are of necessity to be closed, and wee must submit our selues wholly to bee led by the light of the *Spiritual* man, and strue to acquiet our selues in the *Mysteris* of them, without nice satisfaction of the *Naturall* reason.

A farther Exception is, that because they are not concluded within the *Number* of the *Alphabetical* letters, fulfilling the *Old Testament*, as the *Rabbines* register them to haue beene taken in *Ezraes* time, nor found in that *holy tongue*, nor admitted by *Hebrewes* old nor new, therefore they cannot haue beene breathed by *Gods Spirit*.

For answer hereto, first I cannot but make vse of the words of that good Father Saint *Augustine*, in an Epistle which hee writeth to Saint *Hierome* for instructions from him, as from *his Elder*. Hce there, vpon the words of

our

Ezeck. 4.
Hof. 1.
Luc. 16.

our Sauour, [Bee ye not called Rabbi, for one is your Ma-
 ther enim Christ] goeth on thus: *Nec alius docuit Moſen,*
&c. Neither was there (ſaith hee) any other, that
 taught *Moſes* by *Iſthro*; nor *Cornelius* by *Peter* his Elder;
 nor *Peter* by *Paul* his younger. For by whom ſoeuer
Truth is ſpoken, it is deliuered by the giſt of him who is
 the *Truth* it ſelfe. And this ſame alſo and almoſt in the
 ſame words doth he repeate in his ſecond booke and 18.
 Chapter, rouching the *Doctrins of Chriſtianity*, affirm-
 ing that it is the dutie of euery good *Chriſtian* to know
 that whereſoeuer *Truth* is found, (as well in *Proſane*
Authors as in *Sacred*) yet it is to bee referred to the
 breath of our Lord and Maſter *Chriſt Ieſus*, from whoſe
 alone ſpirit all *Truth* doth proceede. And ſo when in
 theſe, *Truth* is to bee found, whether after the *Letter*
 or in the *Mystery*; then in reſpect of the fountains whence
 it ſpringeth, it is to bee receiued for *Certaine*, with-
 out any *Conditionate Admiſſion* of [*Magis & Minus*]
 more or leſſe truth in the one of them, then in the o-
 ther.

Secondly, I ſay, that *Truth* being ſo found in them;
 it is not to bee beleueed, that the Spirit of God hath ſo
 confined it ſelfe, to any one *Language* of the Man *more*
 than other, that the *Aire* of the words being but *Signes*
 ſhould bring any credit to the *Truth*, of the *Things* ſig-
 nified. Or if any will needes haue, that it doth; why
 then may wee not rather beleuee, that for as much as
 the things of *Truth* deliuered in theſe *Apocryphals*, per-
 taining principally to the *Church of Chriſtians*, from that
 time ſhortly approaching, and not to the *Mofaical* now
 declining, were by the ſpeciall inſtinct of Gods Spirit,
 dictated in the Mouth of the *Pen-men*, in ſuch language
 of the *Gentiles*, as was ordeined to bee the instrument
 of conueighing the *Doctrins of Chriſt*, at hand, to bee
 reuealed to all the world? Therein to the very *Letter* ful-
 filling the *Prophecie*, as the Apoſtle rendreth it, [with
 other tongues, and with other lippes will I ſpeake vnto this
 people.]

people.] And euen in that it selfe, intimating to the people of the *Jewes*, that as they were now (by the pleasure of God) made subiect to the *Gentiles in body*; so they should in *minde* submit themselues, to bee ruled by that forme of *Doctrine*, which was in the *Gentiles language*, to bee made *Authenticall vnto them*. And this may wee bee the rather induced to belecue, in that wee finde the first miraculous confirmation of the *Euangelical Doctrines of Christ*, after his full *Glorification*, to bee in this same kinde: namely, the *Sanctification and Consecration of Languages vnto that Ministry*.

Yet, notwithstanding all that hath beene saide in defence of these *Apocryphals*, I doe neuerthelesse humbly desire so to bee vnderstood, that it is farre from mee, so much as in the least shadow of my thoughts *separately* to parallel them to the *Holy Scriptures*, (which haue from the *beginning*, and euermore beene by the whole Church acknowledged *Canonically* and *Authentic*), whether for *Measure of spirit*, or *Light of iudgement*, or *Authentic of bynding power*, or finally, for *sufficiencie of Doctrines* [to make the man of God perfect, &c.] Yermay it bee no disparagement to those *pure fires* of *Holy Scriptures*, that these *Apocryphals* be to them taken [*Continuities*,] as the *Golden Pot*, to the *Manna* laide vp therein; or as the *Fibicula* which Physicians doe vse in the applying of their *Medicines*, whereby their richest *Antidotes* are brought to a more *vniversall benefite*, for the whole *body* of the *Man*; or as the *steele Armour* of the *Lode-stone*, which is altogether impotent of its *owne separate strength*, to worke *Magnetical Attraction*; Howbeit, fitted duely to that invaluably precious *Gem*, doth by *copulation*, multiply the virtues thereof, to dispart it telle into a much greater *Orbe*, and with more *powerfull rayes*.

How justly this that hath beene saide, is applyable to these *Apocryphals*, I leaue to the *Estimate* of their deserts which haue laboured in some parts of them, not *unchristly*; their worke is their *crowne*, and the *Storres* thereof

Aq. 2.

2. Tim. 3.

Exod. 16.

thereof shall be multiplyed dayly, vnto the day of Consummate Retribution.

The Apocryphals of Daniel.

That which by mee hath hitherto bene saide, serueth first, to remoue the *Objections* which *preiudice* had laide to the charge of those *Mysticall* writings; which doubtlesse, had neuer bene so *Constantly*, *Reuerently*, and *Religiously* preferred, in one and the same closet with the *Sacred Scriptures*, had not the *Divine Providence* specially wrought, and bene pleased to shine forth therein. And so in the second place, this serueth also, to purchase a *respectiue Attention*, to that which is therein contained; and that we labour and vse meanes, that the same may be *Rencaled* vnto vs, in regard of the great *benefits* resulting.

The speciall part, I haue chosen for the present to speake vnto, is the *Anatomy of Daniel*. Which appeareth to me, whether for the *necessity of knowledge* of the *Truthe*, implied in it; either for the *Amplitude of its Extent* of it; or lastly, for the *Height of the Spirit*, by which it was dictated, to aduow vnto it selfe place in the former ranke.

First therefore, whereas wee finde the *Name* of *Daniel* adfixed vnto it, whether it be *literally* after the *Author* thereof, the Pen-man of the *Canonickall Prophecie*: Certainly, the *matter* therein contained, doth acquite it selfe, not vnworthy the name of so *Glorious* a Prophet. Or if it bee *Parabolically*, according to the *Resemblance* of the *Subiect*, to that of the former. The *Communion* of the *Name*, and *Adiunction* of it vnto that other, doth no way impair the *Honour* and *selfe-sufficiency*, of that *Gracious Canonickall Prophecie*: As will appeare by that which followeth.

But

Daniel. 1. The
iudgements of
God. Or, God is
iudges.

But what if in a *Mystery*, we understand the Name of *Daniel*, giuen vnto it from the *Abstract* of the Name it telle without any *Reference* to any person in *Concrete*? And so the Name intimating the Manner of Gods working in his *iudgements*, according to those times in the which the Seuerall parts of this *Prophecy* were to be fulfilled?

Deut. 32.
Iud. 2.
2 Sam. 14.
Psa. 90. 106.
Ioc. 2.
Iona. 2.
Luc. 18.
2. Pet. 2.
1. Tim. 2.

In trewth when I behold the gracious *unity* in Spirit, betwixt the workes of *God* of this kinde, in the times before this *Prophecy*, as *Moses* speaketh of them, [*The Lord will iudge his People, and be compassionate over his Seruants,*] And as we finde it often repeated by the *Prophets* successiue, and in the times as they ensued after this *Prophecy*, as they are spoken of by our Sauiour himselfe and his Apostles after him; I am wholly possessed with Persuasion and ample Assurance, that this Name of *Daniel* giuen to this *Antibary*, is Principally (according to the letter,) *Apocryphal*; that is to say, A couert and *shell* wherein the Nature of Gods *Iudgements* then to ensue, were *Mystically* enclosed.

For this *Antibary*, albeit that it is found dispersed into diuers Sections, as Namely, the *Additional* to the third Chapter of the *Canonical Prophecy*, and the *XIII* and *XIV* chapters, as they are added to the end of the *Canonical Prophecy*: yet by the *Coherence* and dependency of them one on the other, it appeareth to be one *continent Prophecy*, reporting in *Angelicall Language* the State of the Church and Faithfull, from those times to the End of times; vnder the Type of the *Babylonian Captiuitie* of the Iewes, the onely faithfull Church at that time manifest in the world. And distributeth it selfe into *IIII*. distinct Passages or Periods very regardable. Namely.

Ban. 3.

I. A DIVINE PROTECTION of three
Religious young men in a fiery Fornace.

Dan. 13.

II. A IUDICIALE DELIVERY of a chaste
wife

The three Children in the Furnace: 9

wife distressed by Calumny of II. old Fornicators.

III. An *INGENIOUS CONFUTATION* Dan. 14.
ON and Conviction of an *IDOLATROUS CULTURE*.

IV. A *IUST RETRIBUTION* executed Wis.
on a tumultuous People, *BRUTISHLY*
conspiring against their *FAITHFULL*
RYLER sent them from *GOD*.

And into such *IV. Periods* are the *Times* of the world
thence ensuing exactly reduced, as appeareth by the Ex-
planations of other *Prophecies Canonical*.

The first Period is of the Martyrdome of
three young men.

VV Herein the first *Circumstance* is of these
III. Noble men, which if they bee taken
figuratively [*A Definite number for an Indefinite*,] Then is it to bee taken
for that competency of witnesses, that should spring vp
with one voice, confessing the *Treuth* of God in his
Administration and *Providence*, That in the mids of all
the *Tumults* and *vexations* of the world, it is directed
wholly to the worke of his *Mercy* and *Love*, to the
Man in Christ, by his *Spirit* comforting and confirming
them.

And they walk-
ed in the mid-
dest of the flame.

Secondly, if wee consider them *Typically*, it is to bee
taken for the three *Laws Natural*, *Mosaical*, and *E-
vangelical*; which in the mids of all the *Forwardnesses* of
C worldlings,

At the workes of
the Lord blesse ye
the Lord, &c.

worldlings, doe by a sweet and melodious voice,
publish the prayes of the Creator, so bee testified by
the voice of the whole frame of the Creature, and parts
thereof.

Thirdly, if taken *Mystically*, it putteth vs in minde
of the present and ready *Assistance* wee enjoy in the Per-
son of the *Manhood* of God, by his *Offices* of *Prince*, *Priest*,
and *Prophet*, in the *Administration* of his *Providences* ouer
all his creatures, for our service and good. In assurance
whereof, hee doth not faile to rayle vp vnto his *Church*
in all *Tentations* and *Pressures* faithfull ones of all these
sorts, namely, *Princes*, *Priests*, and *Prophets*, from
time to time *representative* of himselfe, walking in the
middest of it.

Ap. 1.

Fourthly, if taken after the the manner of *Paraboli-
cal History*, it doth report vnto vs, vnder the *Notation* of the
names of these three young Men, the threefold differen-
ces of Men, as they are descended from their first fathers af-
ter the *Deluge*. *Chananiah* answering to the name of *La-
peth* the eldest brother, whom (according to the *Pro-
phetic* of his Father *Noah* vpon his name) it should please
God to *Gratifie* with *Largesse* of Earthly *Dominion*,
(namely, the greatest part of the whole *Habitable*) and
to coinherite with the *Blessed Shem* in the *Heavenly Pos-
session*.

Lapeth Enlar-
ged.

Chananiah, Gra-
tified with fa-
vour frō God.
Europe wholly,
The greater
part of *Asia*.
India, East and
West.

South-Pole

Lands.

Shem, The
name,

Azariah, The
helpe of God.
Cham, Burnt
with heate
Misael, God
is with-drawn.

Azariah answering to *Shem* the second brother, who
was also (according to his name) to bee as the *Name* of
Helpe from God, vnto the *Generations* of both his *Bre-
thren*.

Misael answering to *Cham* the youngest, who (ac-
cording to his name also) was by the *burning* of his Fa-
thers displeasure *Excommunicate* from any *Society*, and
confined to a *seruitude* vnder the *Church* of *Shem* and *La-
peth*, whereby God might be thought to haue *withdrawne*
himselfe from him.

These in the mouth of *Azariah* the holy *Shem*, vnto
whom the blessing (as is aboue saide) was most pecu-
liarly

The three Children in the Furnace.

II

liarly allotted in his issue the *Messiah*, are summoned to beare witnesse, to the praises of *God*, who had beene alwaies a present *Helpe* to himselte, and would now receive into *favours* his elder Brother *Sapheth*, as hee had promised; and also returne and draw vnto him his youngest, whereof the sorrowne seede of *Cham* had no *Argument* of Hope.

Which applicataon is to me the more approued, in that *Azariab* representing the People of the *Jewes* sprung from *Shem*, (and chiefe Author of this holy *Hymne*;) doth name himselte in the second place onely, after *Chananiab*, (his brother *Saphet*) elder then himselte according to Nature, though inferiour in calling according to the *Blessing*. And this song fulfilled in the *Jewes*, who being now againe brought into a *furnace* of Captivity vnder the *Babylonians*, as they had before beene vnder the *Egyptians*, are made the Preachers of *Gods* *Truth* by their *Dispersion* throughout the world. And the Nations thereby prepared and brought more *flexible* to entertaine the *Mystery* of their *Reconcilement* to *God* by *Christ* shortly to be reuealed.

Pl(81,

Firstly, and lastly, *Prophetically* it beareth thus; That whereas the *Nation* of the *Jewes*, the onely *now-visible Church* of *God*, were to be as the common threshing floore, or furnace of Affliction, wherein the Peoples round about them should expresse their turies: yet the tiew *Jewes*, whose *Circumcision* is not *Outwardly* of the *flesh*, according to the *Letter*, but *inwardly* of the *Heart*, and according to the *Spirit*, should be comforted by the *Sensible Notice* of *Gods* gracious care ouer them in their Reliefe from People of all sorts; whether of the *Jewes* in *Azariab*, Publique Professors of *God* according to his written word, or of the *Gentiles* in *Chananiab*; such as (though far of) yet had some Light of the *Trewth*, wherein they reioyced themselves, and shewed *Gratitude* vnto the *Iewes* the bringers of it vnto them; by the benefite of whose inclination, the *Jewes* were per-

Rom. 2.

Azariab,
Ananiab,

Gen. 2.
Chalac. & Ha-
ber. 2 R 17.
Act. 7.

Misrael.

Then Azariah
stood forth and
prayed, & ope-
ning his mouth
in the midst of
the fire.

1. Pet. 1. 7. &
4. 12.

Deut. 33. 2.

The Kings ser-
uants that had
cast them in, cea-
sed not so make
them hot with
Naphtha, &c.

The Angel of the
Lord smelt the
flame of the fire
out of the fur-
nace.

Gen. 3.

Ex. 13.

Deut. 1.

mitted freely their *Sabbaths* and *Iubilees*, and other *Religious Rites* among foreine Nations, and vncircumcised People where they were scattered, euen as far as *Goethum*, *Colchis* and *Iberia*, and the inland parts of *Armenia* most remote from their owne Countrey: and (as the blessed *Martyr St. Stephen* saith, &c.) beyond *Babilon*. Or lastly, of those Libertines and *Pagans* in *Misrael*, such as for their *profaneness* hauing beene by the hand of God smitten into furies with *Nebuchadrezzar*, are compelled to proclaime their owne shame, and Gods glory, though still persisting *Incendiaris* to the whole world besides.

The *second Circumstance* is of a *Fiery furnace*, which representeth vnto vs, that fire whereof the Apostle *Peter* maketh mention; Originally poynting to the words of *Moses*, [*His law to them was a fire*] which for their tryal the faithfull were to passe, that they might come forth *precious vessels* for their Lords seruice, whose coming to *Bridals*, by his Incarnation and Humiliation did now hasten, and they earnestly wish and waite for.

The *third Circumstance* is the *Materials* of the fire, *Naphtha*, *Pitch*, *Tow*, and *Vine-twigs*, which doe designe vnto vs, that the Countrey where these were found, most kindly breed and manured, were to bee the most proper places of these Tryals and Combustions, and those were *Babilonia*, *Persia*, *Chaldea*, *Syria*, *Phoenicia*, *Asia minor*, and *Egypt*.

The *fourth Circumstance* is, of the flame beaten forth of the Furnace, which is the *Combustion* that the world was then shortly to bee cast into; which (as it was in the Beginning a *Seraphim* to the Tree of Life, separating betwixt it and The Man fallen from his Perfection; so now) was to as many as by faith were restored to their first Estate, made a *Partition* (as the Pillar to the Israelites in their departure out of *Egypt*) & a *Lead-starre* of Direction, (as it was to them in the wilderness) to as many as will rejoyce in the Light thereof; but a sword consuming the

the vnbelievers (as was that from Heauen vpon *Sodom*, Gen. 19, and that vpon the two *Capeines* and their *caruapath* that 2. Reg. 1. came against *Elijah*;) while in the meane space the seruants of God in the midst of these *Combustions*, waite Inuisible to the world, (as the *Aire* by *Inflammation* is made *Intransparent*;) God making it to them a *fiery wall* of *Infinite* extent for the *Receptacle* of his *Church*, an *impregnable Rampart* against them that are *without*, and a *Gracious Communion* of his *Holynesse* and *Glory*, by his *constant* presence among them. Thus to them is it a *fire*, not to *burne*, but to *Illuminate*, *Purge* and *sanctifie* them, but to the others, consuming and destroying.

Not to be seen through.
Zac. 2.

The *fifth Circumstance* is, of the *XLIX. Cubits* of the *fires* rage, which is the *Period* of those outrageous times; either answering to the *LXX. weekes* of the *Canonical Prophecies*, every *Cubit* fulfilling a *Decade* of yeares, from the time of the commandement giuen, for the *returne* out of *Captivity*, as the *Prophet* had limited: Either else it is a *Decade* of *Iubiles*, in the end whereof, the *trew Iubilee* (whereof all the former were but *Types*) should bee celebrated, by the grant of *Liberty* from the *Rigor* of the *Mosaical Law* and *Ceremonies*, and from *Sin*, *Death*, and *Hell* (vnto which onely *Enemies* the *man* was obnoxious.) And this *Liberty* and *Manumission* to bee graunted *Indefinitely* and without *Limitation*, to as many as did content themselves, in the *sober* and *patient* expectation and *salutation* of it, yet so far off.

The flame was one of the furnace 49 cubits. And it brake forth & burne those Chaldeans that it found by the furnace.

Dan. 9.
A Decade is the number of ten, as we vse to say A couple, or a brace for two, or a leath for three.

That the *Iubile* is called the *fiftieth yeare*, will make no difference. For the computation of *Iewes* and other those *Eastly Nations*, being [*Inclusive*] accompting both the termes, as is the manner of *Physicians*, in their *Parexysmes* of sharpe diseases, (whereby appeareth from whence they are to acknowledge the *Propagation* of that Learning), And the computation of the *Greekes* (in whose tongue this our *Prophecies* is found written) being [*Exclusive*] leauing out one of the *Termes*, it falleth out, that one and the same yeare in the *Compute* of

Lewis. 25.

Time, cometh to bee the fiftieth year unto the
 Jews; which unto the Grecians and other Western Nati-
 ons is but the fortie ninth. As appeareth by this Dia-
 gram.

IVBILE.

The first difference is, of the X. weeks of the
 first year, which is the first of those durations
 times; answering to the LXX. weeks of the Co-
 mmon Prophetic Year. And this is the first
 from the time of the commandment given, for the ve-
 ry first of Captivity, as the Prophet had limited. After
 the first of the weeks of Jubilee, in the end whereof the
 first year (whereof all the former were but years)
 should be celebrated, by the grant of Liberty. In the
 year of the Jubilee, and Commemoration, and from the
 down, and well (unto which only Hebrews were
 was denoted. And this Liberty and Commemoration
 to be granted, and which was the first year, and
 as many as did contain the first year, and
 the expectation and celebration of it, were to be
 that the year is called the first year, will make
 the computation of years and other

A figure of seven sides, every side containing seven years
 for the Iehudean Sabbath of years, which maketh forty nine
 years, in so, that the first of the first Sabbath, being reck-
 oned also for the last of the Jubilean Period (as it is Levit.
 25.) maketh yet the full number of fiftie for the years of Iubi-
 le unto the former, and the first years of the Sabbath follow-
 ing.

The

The Accomplishment.

From the time of the *Return* upon the *Going forth of the word*, vnto the *Consummation determined for the overspreading Abomination*, were troublesome times through the whole world: As the *Harmony of Annals* do shew; In the which God did notwithstanding raise vp from time to time for the Comfort of his Church, *compassionate numbers of witnesses to his Truth*. (This word was not that given by *Cyrus*, (*Exra. 1.1.*) which was about the 29. yeare of the *Epoch* or *Style* of the *Persian Monarchy*; and the 22. yeare of the *Building of Rome*; which fell in the time of *Tarquinius Superbus* the last King of *Rome* about 530. yeares before the word became *Manu*. But the *Going forth of the word* (*Daniel 9.25.*) by the Ministry of *Haggai* and *Zachariah* the *Prophets*, vnder *Darius Nethan* otherwise called *Cyrus*; which was about 100. yeares after the former; Namely; about the 137. yeare of the *Persian Era*; the 330. yeare of *Rome* built; 420. yeares before *Messiah* the *Prince*; and about the first *Reducing* of this our *Albion* into a *Monarchy* by the *Great Admirable* father to the valiant *Batons* and *Brunswicks* where we have observed that the *Foundation* of the *Politique State* of this our Land; beginneth with the *Foundation* of the *Second Temple*; (the *Type* of the calling of the *Gentiles*); laid by our *Prophets*; about praised. As lasterward; the full coming in of the *Gentiles*; and *Subuersion* to the *Gospel of Christ* by *Publique Consensus* was (a first of all *Nations*) begun by the *Politique State* of this Land vnder our *Christian King Lucius*; before the first generall *Conuersion* of the *Roman Empire* vnder their *Emperour Constantine* nere 230. yeares. First among the *Jewes*; As of *Rulers* such were *Zerubabel*.

This Note (though not all so proper in the matter) I could not omit, for loue of the gracious meditation it occasioneth.

Babel, Tirshatha, the valiant Maccabees, &c. As of *Priests*, such were *Exra, Iehoshuah, Taddah* that turned the Heart of *Alexander the Great* from demolishing *Ierusalem*, *Blattarus* to whom *Ptoleme* sent for interpreters, *Simon the Just, Onias the Holy, &c.* As of *Prophets*; such were *Haggai, Zechary, Malachi*, and *three Merry Strangers* from *Zerubbabel* to the *Virgin Mother* as the *Evangelists* doe record them.

Math. 1.
Luc. 3.

Secondly, among the *Gentiles* as of *pious Proselytes* and *Proficients*; such as were those noble *Pythagoreans, Sphile, Sages of Greece*; and other *Physiophers, Hygienians*; and *Prophets*; (so doth the *Apostle* call their *Patrs*;) And those (not inferior in learning to the best of them) *Druides* of this our *Héman* named *Albion*, (I weigh not fables,) *Polemonius Philadelphus* and *Arifon* his favorite; yet whom the whole world is indebted for having beene instruments of bringing the *Divine Oracles* to speake to us in our own tongues; and others of whom we finde large testimonies in that most diligent and trusty *Annalist Iosephus*, and else where.

Tr. 1.

STORY MAT
Hazon dignod)
ed: ni regoig ol
bluod I (otum
vol: tunc tuc
eas lo suol
them anoying
-oll:eo it:cois
alioon

Lastly, among *profane Libertines*, such as were *Alexander the Great, Antiochus the Great, Seleucus, Nicanor*, and others both *Asiaticques* and *Africans*; *Grecians* and *Romans*; whereto beareth Suffrage the Inscription of that *Altar* in *Athens*: [To the unknowne God] and the common Speech of those dayes [of the world to come] which the *Poet* profanely enough wraisteth in his verse.

AR. 17.

Magnus ab integra Sacrorum nascitur ordo. All these I say; and many more from time to time, even to the coming of the *Messiah*; were vnto the faithfull in the midst of those *Combustions*, as the still small voice to *Elijah*, refreshing their wearied *Spirits*; with the solace they tooke in the *Expectation* of their *Redeemer*; though to the world they seemed inevitably embraced with flames no lesse tormenting; then were those constant *Martyrs*, *Eleazar the Scribe*; and the *Mother* and her seven sonnes in the *fornace* of *Epiphanes*:

Virg. Pollio.

1. Reg. 19.

And the Angel
made like a moist
kissing wind in
the midst of the
fornace.

2. Macc. 6. & 7.

But

But this was (I say) vnto them a refuge from greater euills, and to the World, and to them that were without, a gulf of destruction, as appeareth by the continuall desolations betwixt the *Persians* and *Gracians*, *Selencidans*, and *Lagidans*, vntill they all at length, fall before the *Romans*, as was foretold by our Prophet in his *Canonical* message.

The same burſt forth and burne those that is found by the furnace.

And now is the *Messiah* come, and though nothing be found in him, yet must hee enter into the same furnace, no lesse [*Passiue*] to suffer with them; then [*Prinative*] to take the force of the fire from them. And so must the rest of all those holy vessels, his *Confessors* follow as they did, vntill the time of these *Desolating fires* accomplished, as is aboue shewed. And so this *Period* endeth with the expiration of the *Mosaical bondage*; to the obedience whereof, these holy witnesses were engaged, euen to the *Death*, and were now to rise againe, and come forth to the life of *Euangelical Liberty*. The utmost limitation of which their stay in this furnace, our Saviour designeth vnto them to bee [*the belonging of Ierusalem*.]

The Angel of the Lord went downe into the furnace with them that were with *Azarias*.

Luke 21.

The second Period is of the chaste wife.

IT was very fit that there should bee a large distance betwixt the *Relating* of the former *passage*, touching the three *Noble young Men martyred*, and this next ensuing. For there was a long course of *Occurrents* to bee accomplished betwixt them; Euen so much as was to take vp *fortie nine Cubits*, or seuentie weekes of time, which (as was shewed before) were those foure hundred and ninety yeares, in which all the *Prophecies* ensuing that part (namely the *third Chapter* of the *Canonical Prophecy*, whereto our former *Progresse* is *sabioyned*) were to be fulfilled. And so the *Connexion*

D

of

of these Passages which now follow, to set an end to the whole Prophecy.

In this Period of the Chast wife.

THe first Circumstance is of the Place named *Babylon*: Nor the first, for it was long since desolated in the flames of the former Period, and made an *Exemplary Confusion* to all the Enemies of God and his People, as it was foretold, and commanded by the Prophets. And all the *Saints* of God were called out of it long since.

But it is of the *Second* now, by this time standing and growne *great*, by the spoiles of all the world besides; And which was to begin a *New Captivity* of the People of God, and to make a *New Degradation* of the Church of God, and to set up a *new Confusion*, out of the Ruines of the old. So then this chast wife must be put to her Purgation in *Babylon* the *NEW*.

The second Circumstance is, of the Person, [The Church] which is first described by her Name [Susanna] A Lilly. For so doth God decipher his Church in the world [As the Lilly among the thornes,] Susanna a chast wife in *Babylon* the mother of Harlotry.

Secondly, by the name of her Husband [Iehoiakim.] The Pillar which God hath established, and not Man. For Christ is the spouse of his Church, in whom God hath ratified all the purposes and promises of his love unto the man by an irrefragable Covenant of Tea and Wine. And Hee taketh her to wife; for Christ loved his first.

Thirdly, by the name of her Father; *Helkiab*, that is to say, The portion of God. For God had chosen vs to himselfe in Christ before the foundation of the world, that we should bee holy and without blame before him in love.

Fourthly by her presence; Shee is very faire, for Christ hath presented her to himselfe Glorious, without spot or wrinkle, Holy and without blame.

Fifthly, by the Regularity of her Education. Shee is by

And small ad
sacred here d
of such st
I. 1. 1. 1.

There dwells in
Babylon a man
called Iosim,
Or, Iosim, with
Babylon, Con-
fusion, in which
Pla. 137.
Iia. 13.
Isa. 50. & 51.
Ap. 13.

II.

And he took a
wife named Su-
sanna.

Susanna. A Lil-
ly.

Cant. 2.

Ap. 17.

1. Reg. 7.

Iehoiakim. The
establishment
of God.

2. Cor. 1.

The daughter of
Helkiab.

Helkiab. Gods-

Lot.

Eph. 1.

A very faire

woman.

Eph. 5.

by her righteous Parents bred *Religionſly*; For it is the word of God that muſt bee the [*Lantherne to our ſteps,*] without which, the *wiſdome* of the man is *folly*, and his righteousneſſe, *promocation* and *vnexcusableneſſe*.

Laſtly, her Husband is very Rich and Honourable, for in Chriſt are all the *Treasures* of the *Deity*; and the *Godly* haue the *Promiſes* of *this Life* and of the *Life to come*.

So then, here haue we a perfect *Portrait* of the *Church*, as our *Sauour* at his departure from the *Jewes*, the place of his earthly abode, had *ſequeſtered* her to himſelfe, from amidſt the world of the *Gentiles* (*the new Babilon*) for his owne and *Only* beloued, and ſhee a *chafte wife*, faithfull and *loyal* to her deere Lord and Husband, whoſe *only* voice ſhee followeth.

The *third Circumſtance* is, of two *Luxurious Iudges*, the one of them, the *Idolatrous Paganisme* of the *Gentiles* not yet conuerted to the *faith* of Chriſt: the other, the *obſtinate ſuperſtitioſneſſe* of the *Jewes*, ſtill perſiſting in hardneſſe of heart and vnbeleife, concerning any of the *promiſes* of God, that they ſhould bee accompliſhed in our Lord and Sauour Chriſt Jeſus. And that theſe are the perſons which they represent doth very liuely appeare by the ſeueral *Detections* brought againſt them in the mouth of our *Myſtical Daniel* (*The iudgement of God*) though but a childe; For the *Doctrins* of the *kingdome* of God in Chriſt, was yet but as in the *nonage* amongſt them. *Fiſt*, Againſt the *former* is brought forth the ſame burden that is by the *Apoſtle* laide vpon the *Gentiles*, for their *vnchriſty Ingratitude* towards God, namely *vnrighteouſneſſe*, *vnmercifulneſſe*, *vnnaturalneſſe*, &c. And in the next place, againſt the *later* is vrged *Canaanitiſh vncircumciſion* and *ſpiritual ſornication*, whereby they ſeduced the people of God from their pure and *chafte Religion* and *ſervice* of him, through their *Adulterous traditions*.

The *fourth* is, the *crime* theſe lay to the charge of this

And one that
feared God.
Her father and
mother alſo were
godly people, &
ſhe her ac-
cording &c.
Pf. 119.

Now Iocim was
a great rich mā,
Col. 3.
1. Tim. 4.
Vrbem ſequiti,
qui prius Orbis
erat, Ruſſ.

III.

The two Elders:
ſeeing her, haue
a luſt, vnto her

Rom. 1.

Rom. 2.
Mat. 15.

Iſa. 57.

IV.

A young man
came to her and
lay with her.
Ezek. 16.
1. Cor. 5.
Iac. 4.

chast wife [*The Church*] which is *Adultery*, that is to say, a violation of the Law of God in point of Religion, which by the mouth of God is called *Spiritual Adultery*; and a violation of the Law of man in point of Society, which is also by the Spirit of God termed, the *Adultery of the world*.

V.

The fifth is, the *vindication* of the *Innocency* of this chast spouse the *Church* of God. And that, out of the mouth of the *Accusers* themselves, in their *examinations* (generally taken) found contrary one to the other

(*Observe here the weaknesses of indgement given, upon Testimonies joyntly taken before men, how circumspect former otherwise; and how easily the most sufficient vnderstandings may bee seduced and abused therein. To which onely end, this circumstance seemeth to be inserted.*)

And herein are we to consider the matter of their *confessions*, whereby the falshood of their *Testimonies* is discovered, namely, that the one nameth the place to be vnder a *Lentisque Tree*; the other, vnder a *Scarlat-berry Holme Tree*. Wherein literally is shewed (out of the difference of these two Trees,) the impossibilitie that either that thing should bee trew, which these false witnessses did arme with such *contrary circumstances*; Or that they should be mistaken in the *sensible differences* of such manifest *objects*.

For first, both these Trees are obserued to haue on them through the whole yeare, both leaues and fruites; so that there could not bee wanting vnto these *Accusers* sufficient appearance of their *differences*.

Of the Lentisque is thus sung:

*Iam verò semper viridis, semperque gramata.
Lentiscus triplici soluta est grandæscera factus
Ter fruges fundens.*

Phn.

The *Lentisque* euer greene, thrice yeerely burgeoneth,
Thrice yeerely rendereth fruites and flourisheth.

And

And of this kinde of Holme is recordd.

Illici folia non decidunt —

The Scarlar Holme sheddeth not leaues.

And againe :

Ilex annifera, novusque fructus illis cum annotino pendet.

The Scarlet Holme beareth fruite the whole yeare, and shee hath new sprung fruite on her together with the fruite of the former yeare,

Secondly, both these Trees are acknowlaged to bee *Arbores indigena*: Trees naturally growing and breeding in that countrey, and of much and *often* use among the People there, So that the youngest child that can discern of things among them according to *Naturall sense*, cannot bee ignorant of the *Difference* of these two Trees.

Differences of them, either from other are found these.

The *Lentisq*; hath the leaues of a deepe greene colour, & the edges of the leaues, and the ribbes or veines somewhat red. But this sort of *Holme* hath leaues greene on the vpper side (but not so darke) and white vnderneath.

The leaues of the *Lentisque* doe resemble them of the *Licorice*, or *Oliue*. But the leaues of this kinde of *Holme* are like them of the *Bay* and prickly in manner of a Saw.

The *Lentisque* fruite is first mostly flowers in *clusters* vpon long stems; after which comen berries like *Fischers* or *Elder-berries*, first greene, then purple, and last of all blacke, which fruite is sometimes pressed into an Oyle; and sometimes is seasoned into a *Sallade*. But this sort of *Holme* hath first an *Acorne* like the *Oake*, though shorter and smaller, yet such as many vse for *bread* in time of penury of *Grayne*; And afterward hath a Bery cleauing to the boughes, without stemme (other then as the *Oake-apple*) and of the bignesse of a Pease, or little other; coloured first White, after Ashcolour; in which is gendred the vermine, whereof is made the rich

Scarlat dye [Coccus Baphiens] by vs called Cocciameil.

The gummes
of all these sorts
of trees are
properly called
Lacryma,
Teara.

The barque of the *Lemisque* is bright red, and is (as are the barques of those *teary Trees*) thin, and apt to bee wounded, and to send forth their *teares*, those precious *Gummes* they yeeld.

But the barque of this sort of *Holme* is very darke red inclining to blacknesse, and is thicke and dry and spongy like that of the *Cork-Tree*, in somuch as in some places the one is vsed instead of the other.

These obseruations as they are deliuered by the most approued Authors, *Discorides, Galen, Cic. Plin. Mathiolus, Amatus Lusitanus, Dodonaeus, Gesner, Gerard, &c.* may suffice to shew, that it ought not to bee reckoned vnlikely or hard for a childe, to close these two false *Accusers* in the net they had laide for the *Innocent*; And euen so easie was it for any that were not hardened in mischiefe, to discover the accusations laide against the *Primitive Church* by the *Jewes* and *Gentiles*, to bee so *incompatible* in one and the same *subject*, as it must of necessity appeare to haue proceeded not out of *Treach*, but of meere enuy and malice, that they were so charged with them.

What out of the Nature of these two Trees feuerally considered doth farther arise, is properly pertaining to the *Accomplishment* following.

The Accomplishment.

THE *Primitive Church* at the first, (that is to say, after the *Apostles* dispersed themselues from *Ierusalem* into all parts of the world) consisted onely of *primate* persons, and was as a wife in the house, without any commanding power, in order as to the *Publique state*. And had these two *Aduersaries*, the *Heathen Idolatry*,
and

and the *Jewish superstition*, euermore standing forth in accusation against it. By which it suffered grieuous *Persecutions* and *Martyrdomes*, through their *Calumnies* put into the eares of the Emperours, and Kings of the earth yet *Insidels* and *unconverted*. Which as I haue saide did no better agree together, then that two Trees so much different, should be saide to resemble one the other, or to be of one and the same kinde.

But what if wee shall say, that out of the *Appellative* names of these two Trees, are foretold what kinde of accusations should be brought against it by either of them? Certainly when I consider the Nature of them both together, with the reference they haue to the persons to whose *Accusations* they are adproprieate, I cannot but vnderstand some speciall *Mysterie* hidden in it.

For first to the *Gentile* is allotted the *Lentisque* Tree, whose reare is that vsuall gumme *Masticke*, so seruiceable vnto them that study wholly for the outward beauty and graciousefnesse of the body, as if (with the *Epicure*) they made the pleasure and contentment thereof their *Summum bonum* and onely end. And so did the *Gentiles* lay to the charge of the *Christians*, that vnder pretence of their religious meetings, they gaue themselves wholly to *Anarchy*, *Sensuality*, and carnall liberty, which must breed a reiection of all good *Government*, *Order*, and care of the common good. And on the other side, whereas to the *Jew*, is adscribed this kinde of *Holme*-Tree, whose beryes (as I shewed before) yeeld that precious dye (which pertaines onely to the *Princes* and *great statesmen* of the world to bee attired in). So the accusations which these men brought against the *Christians*, were (altogether or for the most part) matters of *Ambition*, *Treason*, and *Innovation*, as if they aspired to a worldly Power and Souerainty. And this they charged them with, thereby to make them odious to the *Gentiles*, in whose hand the *state* then was. And if either of these hapned to change into the others *Arguments*, it proceeded

ded of the syding they bare either towards other against these *Christians* whom they had set vp for the *Common enemies* to them both; and not of their owne *Apprehensions*.

Saffanus.
Arbides.
Athenagoras.
Tertullian.
Vid. Ensch.

But *Daniel* [the iudgement of God] steping forth in the mouth of sundry learned men, (which were notwithstanding but *Private*, and as it were vnder age in order as to the *State*) by their *Discrete*, and iust *Apologies* doe make manifest, both to *Princes* and *People*, the *Innocency*, and holinesse of *conuersation* among the *Christians*; and so their cause being heard they are acquitted, and those false Iudges, (the *Heathen*, and the *Iewish Lawes*) exautorate as condemned to death, and the *Tremit* of God in the *Christians* generally approued, and receiued.

Sella in Corali
struua Nomus
sedet, Per con-
fulatum peioras
Vasimus.
Satul.

The last *Circumstance* is, of the great reputation that (vpon his iudgement giuen) the young Prophet groweth vnto among the people. For after that the *Integrity* of the *Christians* was made thoroughly knowne; they increased dayly in number and power, the *Doctrines* of *Christ* obtaining the more credit, by meanes that men did looke into the intolerable mischiefes and furies of the impious, when they were in *Authority*, and the fearefull plagues and punishments sent by God among them, which were *Defenders* of *Idolatrie* and *Superstition*.

And so this *Period* is continued, from the *Determination* of the *Mosaical Church* (where the former *Period* ended,) for so long time as the *Primitive Church Christian* is in *Private* estate, and not receiued into place of *Soueraigne Government*; as is represented both by the *Sex* and *Order* of a wife; and the *childhood* of the *Prophet*. Namely, the times of the *Church* as they are by *Saint John* typed vnder the *Ephesine*, *Smyrnaan*, and *Pergamian Churches*; The visions of the opening of the *Seales*; of the *Queene of Heauen* in *trauel*; and the *King of Heauen* and *earth* borne, which was vntil by *Publique Edict*, the *Crowne*

Crowne was set vpon the *Head of Christ*, and the Kingdomes were acknowlaged the Lords, and the bynding power to pertaine alonely to *Christ* and to his Lawes.

The third Period is of an Idolatrous Culture.

AN entrance is made into this *Passage* by a *solemn Preface* (for preparation) taken from the time, when, it is to be obserued to haue beginning. Namely after the *change* of the *Imperial State*.

Now in this *Preamble*, first is to be noted, that *Liberty* it seemeth a manifest absurdity, vnworthy the *spirit of Prophecie*, to make mention of *Astyages*, as pertaining to the *State of Babilon*. For albeit, that tiew it is, that *Cyrus* succeeded *Astyages* in his Kingdome, yet this taken, as I say, according to the letter, is altogether impertinent to the matters of *Babilon*. For *Astyages* was King of the *Medes* and *Persians*, and not of *Babilon*; And the succession of *Cyrus* vnto him, was in his owne right of inheritance to the Crowne of *Media* and *Persia*, for hee was the sonne of *Cambyses* a *Persian*, and *Mandane* the onely daughter of the saide *Astyages*, who was a *Mede* by birth: so that hee could by no meanes make title to the Crowne of *Babilon*, not from the very first dispersion of peoples vnto their seuerall seates. For *Babilon* came of *Cham*; But the *Medes* from *Iaphet*, and the *Persians* from *Shem*, and from these two later (as is shewed) came *Cyrus*. So that in this translation of the Empire of *Babilon* to the *Medes* and *Persians*, is no relation to humane right, that *Astyages* should bee mentioned; But in it, is (first) accomplished the blessing of *Noah* vpon his two elder sonnes, and his curse vpon the younger; And (secondly,) the burden vpon *Babilon* from

when King Astyages was laide with his Father Cyrus the Persian received his Kingdome.

Thereof was *Cyrus* (by the Oracle) called *ἡμίονος*. A Mule, because he had a *Persian* to Father, & a *Mede* to Mother. Gen. 10. Gen. 7.

Isa. 44. & 45.

Aſtyages.
Tyrannus.Cyrus.
Propheta,
Pla. 2.And Daniel did
eate as the Kings
table, and was
honoured above all
his friends.

God in the mouth of his *Prophets*, personally calling forth *Cyrus* to the performance of it.

In the second place therefore, the *spiritual sense* of this *Introduction* yeeldeth more *Grace*. For the name *Aſtyages* duely searched into, signifieth *One*, that not so by *Iustice* and *right* as by *crafty Policy*, and *violent Tyranny* hath the rule of the People; And such were those, that had the *Empire* of the world, and of the Kingdomes of the *Heathen*, in the time of their ignorance concerning *Christ*; vntil it pleased God to send and set ouer them *Cyrus*, the *Substitute of his Heire* (as the name beareth), namely *Christian Princes*, the *Lieutenants of Christ Iesus*, the *Heire Apparant*, and *Lord Paramount* of Heauen and Earth; which as they acknowlage to *Reigne by God*; so they conformance the whole *Reason* of their *Gouernment* to the *Plat-forme of his Law*. Knowing that wherein so euer their *Lawes* are not *Regulated* by it; their *Rules* are *Tyrannicall and inordinate*; how faire a shew soeuer they make otherwise. And in this sort is *Daniel* taken into presence and conuerſation with the *King* and *State in Babylon*.

Thus then (by this Preface) we are prepared to vnderstand, when this *Idolatrous Culture* is timed to be in *Babylon*. Namely, after the change of the *Empire* thereof, from vnder the *Curſe*, to pertaine to the *Promise*; that is to say, from *Heathenish Idolatry* to the *Confession of the lining God in Christ*; and yet the seate of the *Empire* continueth still in *Babylon*; which because it was not found in the old *Babylon*: for it was vterly ruined and desolated, and so continueth euen to this day (in order, as to *Impery*, as appeareth by that which hath bene saide before). Therefore it must of necessity bee verified in the *NEW*; and this *Idolatry*, spoken of it (not as it was before [*Ethnique*] But) as it is now become *Christian*, and had tworne *Homage* and fealty to *Christ*, in *Constantine the Great*, the *Christian Cyrus* of the *Empire*; and in *Lucius* our *Christian Cyrus* of this Land of *Albion*, and so

so of other Kingdomes respectiue. And thereupon commeth into question the *Idolatrous Culture* of the *Babylonian*, whereof this third *Period* hath to speake of.

In which, the first thing to be considered is, of the *Idol Belus* or *Bel*. The *Appellative* [*εἰδωλον*] if it be taken after the *Original* use, for [*Rei verae effigies*], the shape of a trew thing. (For so it is saide, that the *Lacedemonians* did carry about [*εἰδωλον*] the *Idol* of their dead *King* in a bed well adorned or set forth), And the name *Belus* for the proper name of the first founder of that *Empire*; then doth it in *Prophetical Language* import, that this second *Babylon* should (notwithstanding their professed conversion to Gods Lawes, and to *Christianity*) still hold in admiration, and euen to *Idolatry*, adore the *Heathen* Policy of their founder, (as *Belus* was to the old *Babylon*) and his *Successors*, in their *National Discipline*. Which how trewly wee finde euen to this day verified among them, is so manifest; as I suppose it would seeme superfluous to men of knowlage and vnderstanding, to haue report made vnto them of it, whether in their Lawes *Ciuil*, *Oeconomical*, or *Moral*.

The Babylonians
had an Idol called
Bel.

(For this point and some others, I haue chosen to referre the Reader to the obseruation of particulars, as they are obuious in many that haue formerly written to those purposes, and passe by the instances of them my selfe, least I might both bee thought to haue drawne the waters of other mens Fountaines into mine owne Cisterns; and also that the labour selfe might not grow to a greater bulke, then that might bee no way greiuous to the meaneest to purchase it.)

And these lawes (though not according to their *Writables*, yet to the *Acception* of their *Brutish* spirits) so inuiolable, as were the Lawes of that *Dragons*, of whom it is saide, hee wrote them not in Inke, but in *Blond*. Witnesse the *seuerity* of them, vpon their owne children, yea, vpon their owne selues. in case of breach of their Lawes, though perforce committed.

And the King
worshipped it, &
wrote dayly to
honor it.

But if the *Appellation* [εἰδωλον] be taken as by a *Secondary Intention*, for the Representation of a feigned thing; And this Name [Belus] be drawne from that common Name of *Babal* after the Radical Hebrew, or *Bel* the *Chaldean* sprout thereof, and vsed for any Lord hauing and exercising *Divine Power* and Right of *Propriety* ouer *Persons* or *things*; Then doth it discover vnto vs, in what steede these *New-Babylonians* should hold the faith of *God in Christ*. Namely, with such *Reference* vnto *Imaginary Patrons* and *Coadiutors* (if not chiefe *Authors*) of their *vowes* and *prayers* in *special* to be obserued, as should be best for the promotion of the cause of their *Politique respect* in general.

Coloſ. 2.

Atque his expol-
lens mendaciu-
bila statum
Cauda.

Now what is the multitude of their *Canonized Intercessors* (howsoeuer in shew they serue to set forth their voluntary *Devotion* and *Humility*, as to the *Particular*) other then (for the trewth of it in *General*,) like to their owne Countrey *North-East* winde, the more lofty, the more cloudy? So doe they as jugglers liſt vp their eyes most fixedly to Heauen, thereby to draw the *spectators* eyes to accompanie theirs, when they the meane while may the more vnperceiuedly bring to passe their *Legger-du-main*, and earthly ends. Namely, to get credit where they most purpose to deceiue, and to purchase opinion of loue and frendship, where they seeke soonest and most *summary destruction*.

In this same
place was a great
Dragon, which
the Babilonians
worshipped.

And that this is to be vnderstood of them, The second thing to be considered, (Namely, the *traw* and liuely presence of this their *Imaginary Belus*) doth make to appeare, which is (indeede) found to be a *Dragon*. And euen so is their *Religion* made in shew to be *Humane*, *Reasonable*, *Gratiouse*, *Godly*, as by the *Idol*. But is in trewth *Bestial*, *Cruel*, *Bloudy*, *Deuillish*, as by the *Dragon*, whereof let none others but their owne Records be brought forth to witnesse.

As in *Diuine letters*, the Character of the *Diuel* is a
Dragon

Dragon; and Idolatry called Devils worship. 1. Cor. 10. So in Pagan-learning the Hieroglyphique of Witch-craft (which is the Invocation of Devils) is a Dragon, (as by the Poet-Nune ego Medea vellem trænare Dracones-) To intimate, that the Man that doth either set up, or so much as continue at Idolatry, doth thereby make himselfe fit, both to worke, and to bee wrought upon, by Witch-craft. Whereof what plentiful Instances wee have had in the New-Babilonian Idolatry, I suppose none but the deafe Neighbors of Nilus overfalls are ignorant of.

Secondly, if there bee any that will needes haue this Idol of Belus, to expresse the whole of their Religion, to stand in the worship of those trunkish Gods they call vpon, and the Reality of this their worship to bee the seruice of the old Dragon the Devil; Or thirdly, if any will otherwise haue the Idol Belus to bee that Great Mountebanque their Ropes; and the Dragon that Infernal Couclaine of Cardinals, whose onely breath doth enlue that Idol; Or if there bee any other *fighs* here in imparted to others of my brethren in the Ministry of the Prophecies of our Lord and Master Iesus Christ; I will not refuse to joyne with them, so farre forth as they make the parts to agree and moue together, as in this they are found to doe.

*There were spent
vpon this Idol e-
very day twelue
great measures,
&c.*

As wee haue hitherto beene enformed touching the forme of this Idolatry: so in the third place wee are taught, what to esteeme of it in respect of the end, and that is expressed in phrased of speech pertaining to foode, where is to be obserued, that to the ~~head~~ Idol is offered an immeasurable daily allowance of meate and drinke; whereas it could not be vnkowne to any Reasonable creature, that the Idol could take none. And on the other side, the Dragon was acknowledged to liue by foode, and there is none found to bee offered vnto him. And such are the ends of this their double dealing Impiety, according to the saying.

Simulata sanctitas duplicat iniquitas.

For the former their *Belus* or *Belly-god*, doth set forth their insatiable *Covetize*, according to the word of their chiefe *Minister*:

Non sufficit Orbis.

And the later their *Dragonly* policy sheweth their unlimited *Ambition*, whereby they haue in conceipt already swallowed vp Heauen and Hell, and yet are not satisfied:

But God be thanked, it is not found in our *Prophecy*, that either of them taketh any sustenance. For [*Babylon is fallen, it is fallen,*] and that by *Daniel*, first discouering vnto *Christian Princes and Magistrates*, the Sly conueighances of these *Babylonian Impostures*. And secondly, remouing the *preiudicate* conceipt of their impregnable force and strength.

The former, (Namely, the discouery of their *Abuses*) is by tracing their footsteps in *ashes*. And *ashes* is that which is left of the dissolved bodies of the dead, whether *Animals* or *Vegetables*. So did the discrete wisdom of *Religious Princes*, by the aduise of our *Daniel* (the iudgements of God) search into the *ashes*, that is to say, into the Records and Memorials left of the Deceffort of these Priests of *Baal*, and the fruites of their workes while they liued; And discovered whereto tended all their *Hypocritical* show. Namely, to denoue the whole earth, which how trew it is in them, let the dead speake, as in all the world ouer, so more specially in these parts wherein wee liue.

For France see the whole *Treatise* of La Cabbiet du Roy de France, &c. bee viewed; And for Germany, the *Articles* of the Diet at Wormes, Anno. 1521; and at Nonberg, Anno. 1523; be considered. And for England, the sundry passages of Fox in his *Martyrology*, and of Jewel in the defence of his *Apology*, and diuers others be called to accompt, as the footsteps of those times in allies, and it will appeare, that the greatest part of the wealth and treasures of these *Landes* (and consequently of all the *Kingdomes*

Ap. 18.

Daniel commanded his servants to bring ashes, and those they srawed, &c.

Dan. 7.

domies (in Christendome) were in the hands of their Par-
[zeaus, which (as horseleaches when they are filled with blood)
this Belus and his Dragon did by salting and powdering
with them, make them to disgorge into their cofers.

The later, namely, the ouerweening of their irre-
sistible power, is voided by the vse of a Medicinal Pil
ministr'd to them, which, as it is not foode to giue nou-
rishment to their Nature, but Medicine to worke vpon
and alter Nature. So there is no hope by faire meanes to
preuaile with them (for *Improbitas nullo fluctatur obsequio*)
but the Humors abounding in them must bee met with
and subdued. As appeareth by the Ingredients. First, all
of them are things not suffering Putrefaction easily.

Next they are euery one in their kinde, apt to ioyne
with the other of them, so that while their Natures in
themselves remaine vndestroyed, it is very hard to seuer
them one from the other.

Thirdly, they haue a glutinous and clammy quality,
wherby they are hardly remoued from the place or thing,
whereto they are once made to cleaue.

So that by the Ingredients of these Pills are three princi-
pal vertues commended to vs, by which this venomous
Beast is to bee destroyed. For

Their Incorruptibleness of themselves; doth betoken
vnto

The Insuperableness either from other, doth designe
secrecy

The Vnremouableness from whereto they are apply-
ed, is Constancy and Perseuerance, which the Daniels of
Nations in their Councils are to vse for performancē of this
Rare Cure.

Of those that wil in a more literal manner haue it vnderstood,
that these Materials, being of special vse in Sea seruices

(as the Tallow for speedy way, the Pitch for stan-
chness, and the Haire for defence against Orcs and
gnawing Wormes;) doe intimate the manner how this
Dragon is to bee taken out of the way. Namely, by a Nau-
tical

Daniel took fat,
and pitch, and
haire, and boyled
them together, &
made lumps
thercof. This did
he put into the
Dragons mouth,
& so the Drago
burst in sunder.

—Nasus vnlla
carina.

tical expedition against the Den of his abode; these doe
berrin commend unto vs the vertues of Integrity, Secrecy,
and Expedition.

And so vpon the Mater both these come to one, in
Point of Performance.

The Accomplishment.

THis third Period wee finde to haue beene taken vp
with the discovery of the viperous generation of Here-
ses, Schismes, and Heathenish impieties, in Maters
as well of Church as of Common-wealth put vpon the Church,
vnder the masque of Religion. All which haue bin either
first bred and begun, or otherwise by Protection and
Maintenance, seconded and continued by the New Ba-
bilon. And haue beene brought to their Tryal by [Da-
niel] The iudgements of God, in the mouth of faithful Mi-
nisters, and in the hand of zealous Magistrates. As wit-
nesse those Armies of Holy Professors from time to time;
and their vnwiered spirits, in the encounters and com-
bats they maintained euen to death, against this Babi-
lonian Belus and his Dragon, and their Sellaries concern-
ing their Tenents, so farre forth as they were not Regular,
and Demonstrable out of the Arche-type of Gods word and
Law. By meanes whereof, the New Babilon is brought
into contempt with all Princes and People of vnderstanding;
And Belus and his house and his Priests destroyed, by
abrogating the bynding power of his lawes; And his
Dragon slaine, by remouing the Pagan policy, and by de-
molishing the place of their Antichristian prouocations.
And so doth conclude with the destruction of Babilon the
later, which is (at the length) to be as Rent as was that
of the former.

Thus this Period of our Prophet doth square with those
Revelations of the Evangelical Diuine, deliuered vnder
the types of the Thyatiran and Sardian Churches, and the
visions

See for this Ca-
rion Image of
both Churches
Acts & Monu-
ments. Myste-
ry of Iniquity.
Pisgab Euange-
lica. Problemes
concerning
Antichrist; and
a million moe,
both Ancient
and Moderne.
Ap. 2. & 3.

visions of *Michael* and his *Angels*, and of the *Dragon* Ap. 12. 13. &c. and his *Beasts*.

*The forth Period is of a tumultuous
Conspiracie.*

AS to a turbulent enterprife among the multitude, it is not found, that they vie any precedent consideration, either touching *Motives*, *Manner* of doing, or *Ends*, but

Quâ data porta ruunt — They are carried headlong, they neither know nor care whither: So needed not any Preface by way of connexion to bee interferred, betwixt the former *Period* of thole *Babylonians* subposed *wrongs*, by demolishing their *Idolatry*, and this of their vnquenchable thirst of *Reuenges*; but that the *Hint* of that, should (according to their *Brutish Natures*) necessarily draw on their outragiousnesse in this, to their owne confusion.

When the Babilonians heard it, they were wondrously gathered themselves together against the King

In which we haue first to consider, that by these *Tumultuous Babilonians* are designed, what inordinate *Conspiracies* the *Selfaries* of the *Mystical Babilon* would enterprife, now that they are made headlesse, by the conuiction of the dead truncke of their *Idol Bel-Pope*, and the *Ignis fatuus* of their *Cardinal Dragons Conclawe*. All which their *Intendments* and *Conspiracies* are against the *Church*, vpon pretence of maintaining their old (*Antichristian*) *Religion* and *Policy*, which the trew *Church* of *Christ* doth indeede mainly oppose.

Saying deliver us Daniel, or else we will destroy thee and thy house.

Secondly, the seuen *Lyons* are an *Heptarchy* of an *Idolatrous* people which shall bee by these *Antickristian Babilonians* in all places stirred vp, as brute *Beasts* exasperated by famine, to the spoile and deuouring of the *Church*.

In the Den were seuen Lyons.

Ier. 51. 17.

F

Thirdly,

They call him
into the Lyons
Den.

Thirdly, the sixe daies or weekes-worke of the *Prophets* imprisonment is, a terne of time in which *Professors* of true Religion shall (notwithstanding) be giuen ouer to be drawne into *brutish* and *prophane courses* and *waies*, and to the compassing of *earthly ends*, as worldly minded men doe in the weeke dayes; to the labors and cares of flesh and blood; without any reference of their workes, to the setting forth of Gods glory.

Ppon the seuenth
daye the King
went to bewaile
Daniel.

But on the seuenth, that is the *Sabbath* day; namely, so soone as they settle to a serious reformation of themselves in the *seruice* of God according to his will and *ordinance*; they shall bee released and rewarded (for that they haue suffered) with *double honor*, according to the rites of the *Sabbatical* *Culmre*.

When he came
nigh the Den hee
looked in, & be-
hold Daniel (as
in the midst of
the Lyons
Num. 24.

Fourthly, the shutting of the *Lyons* mouths is, the louing care of the *Almighty* ouer them that feare him and trust in him, whereby notwithstanding their many *Errors* and *wrenches* betwixt God and them; yet are they (by his holy hand holden ouer them) safe amidst those *furious* people, and that in recompence (whereunto these people are guided by God, as *Balaam* wasto blesse the *Israelites*) for the *innitiation* they had by them, to the acknowlagement of Gods glory and power in the *first* *Period*.

There was in
Iewry a Prophet,
called Habaq.

Fifthly, the foode miraculously brought by the *Prophet*, may bee taken for the *Succors* that by Gods *Providence* shall come *unexpectedly* to the *faithful* from farre, and very swifty and strongly. Or else it may bee according to a *moral* vnderstanding, taken for an *admonition* to the *faithful*, that they make recourse to the *gracious* medications deliuered by that *Prophet* (literally to the *Jewes*, but *Mystically* pertaining to all faithfull *Christians* in that case), as vnto the spiritual foode of their soules, the word of God therein. Namely, that albeit God doth chastise his Children by the *rod* of the wicked, as here in the *Person* of *Daniel*: yet they should not therefore fall from their *hope*, as here hee may bee saide to speake vnto *Daniel*;

But

But that [*the godly and iust shall live by their faith*] and *Habaq. 1. 4.* contrarily, the Inpious, Oppressors, Idolaters and Tyrants, shall perish in their sinnes. And this is the summe of that *gracious Prophecie*, which how fitly wee may perceiue it to appertaine to this state of the *Church* wherein *Daniel* is now made to bee; euery good *Christian* may see.

Sixthly, *Daniel* deliuered, and *Lyons* deuouring the *Babylonians*, is the turning of those peoples hearts and forces against those *Babylonians* that had stirred them vp to destroy the *traw seruants of God*, which when the *faithfull* ones shall behold, they shall triumph and giue God the praise.

He drew him out of the Den and cast them that were a cause of his destruction into the Den, and they were deuoured in a moment before his face.

Seuenthly and lastly, one thing is to be added which is not in the Text. For though it be not exprest, yet is it of necessity to be vnderstood; And that is how our *Prophet* spent all this time of his Bondage with the *Lyons*? which out of *Decency* and *Analogy* with other Saints of God in like cases as *Manasses* in the *Dungeon*, *Jonah* in the *Whales belly*, *Paul* in the depth of the *Sea*, and the *Young men* in the *Furnace*, (as in our first *Period*) must be vnderstood, to haue beene first in *Reconcilement to God*, as touching former delicts (considered in this place, not altogether so much in respect of himselfe, but specially in the Person of his *Nation*; as hee doth also elsewhere). Secondly, in *thanksgiving* for his present preservation, and *Petition* of *reliefe* and comfort to be continued; And thirdly, in *Prophetical exultation* vpon stedfast assurance, that hee shall be in good time deliuered; and his Enemies taken in the *Pit* they haue made for others. And many meditations doe wee finde of this kinde, both in the booke of the *Psalmes*, and otherwhere, dispersed through the whole volume of the *Holy Records*.

*1. Chro. 33.
Iona 2.
Dan. 3.
2. Cor. 11.*

Dan. 9.

Psa. 3. & 4.

The Accomplishment.

King Lames in
his *Premoni-
tory Epistle*, &c.
Nemo homo,

*Vid. Cancell. His-
pan.*

Deut. 29. 17.
*O King bee not
deceined for this
is but clay with-
in, and brasse
without, and did
neuer eate ought*

*The King is be-
come a Jew, for
he hath destroy-
ed Bel, &c.*

VV Ho so will enter into an accurate and discrete search of the proceedings of these *Babylonians*, and compare their practises of these daies with thoe of former times, shal easily finde, how tenderly they take the late Entries made vpon the freehold of their *Conclawe*, as well in word as in writing, by sundry worthy *Agents* in the cause of the *Church*. Specially a *New man*, which hath *ex professo*, debated and proued out of their owne mouths euen by the Rules and Lawes of that their *Conclawe*, that there is not now, nor for long time past since, hath beene any *Regularly* made neither *Pope* nor *Cardinal*; wherefore from thence forth they haue not dealt (as they were wont before) by a shew of *Legal* proceedings, as by *Excommunications*, *Interdicts*, *Indulgences*, *Dispensations*, and such like *formalities*. But now they plainly declare themselues by *Assassins*, *Leagues*, *Proscriptions*, *Inuasions*, *Breaches of promise and faith*, *Treasons vniuersal and particular*, as is discouered by their owne letters and *Remonstrances* one to another, which they hoped should neuer haue come to light in *Testimony* against them.

And hereby they shew what reckoning they make and euer did, of their *Dungy Belus*. Namely, no more then according to the matter whereof hee is made. [*Nebussian, a piece of brasse, or a lump of clay*]. But the *Dragon* in the *Cage* is that, which so long as they could beare the world in hand, of the life and strength of it, they held themselues safe enough. And now at length, they proclayme fire and sword against *Daniel* and all the *Kings* and *Princes* that call him to counsel against their *Heathenish Idolatry* and *Dragonly Policy*, and they are to them, *Jewes*, and worse, that presume to moue or to bee seene in it.

Wherefore

Wherefore they haue stirred vp an *Heparchy* of *Nations*, that is to say, a full and *competent* power of sundry Kingdomes (which as Lyons kept in dennes, are at their command) to set vpon *Daniel* and his followers, the sincere Professors of Gods trewth, who seeme to bee thereby vtterly forsaken by all their friends, and assailed on all sides by *Adversaries*, in such ineuitable distresse (as farre as man may discern by the eye of flesh and blood) as if they were in a dungeon, among deuouring Beasts. But they that behold them with *spiritual* eyes, doe contrarily see them as safe as they were before in the *forname*.

*Classicus Belli
(acer)*

Period. 3.

Those that out of much curiosity will not be contented with the understanding of this Number of Seuen, after the forme of Prophetical speech (wherein a Definite Number is usually put for an Indefinite, as it is found in many places of the Canon of Holy writs, both Old and New) seems to presse a Nominal designation of them. And so reckon France; Spaine, the Empire, Italy, Bohemia, and Poland, for sixe of them. In some of which may bee perhaps some doubt. But for the seuenth, I cannot, neither doe I thinke any other will make doubt of. And that is, A home party in the bosome of the Church, and of all them of the true Religion, which must needs bee the most dangerous, by how much the greatnesse thereof is not possibly to bee discovered.

By this wee may perceiue, what is to be expected by the true Professors, from all those that are at the *Babylonians* becke (specially the last of the seuen named Lyons). Let them otherwise make what shew they will of *society* and *common Countrey*, their bridle is the onely power of God, without any disposition to peace in any of them. And it is a very dangerous *Security* in men, to set so light as they doe of that *Tenent* of theirs [*How that it is a principal case of conscience in them, not to keepe faith with Heretiques.*] For so consequently it is to them a mercurious worke to purchase credit with the *faithful*, that so they may bee deceiued, and by their *credulity* vtterly cut off

The home party.

*Fides non habet
da cū Hæreticis.*

by these *Infidels*. Yea, and a sinne *inexpiable*, for them to enter into any such faith of league and society with the trew Professors, which they doe not before hand *purpose* and *practise* to breake when soeuer they shall see their best time to doe most mischief thereby: so that it is lesse perilous to trust a *Viper* in the bosome, then these men vpon any termes. For that is felt at his first wounding, and so may the venime bee encountred and expelled. But these are not felt to sting, till the wound bee past recouery.

Pf. 46.

Habagqng.
Affectionately
embracing.

Isaiah.
Confessing or
singing.

Isaiah.
messenger or
stage.

Howbeit for all this God hath not forsaken his people; but so soone as they turne and call to him, he will heare them, and that right *early*; as hee doth our *Prophet* in the den, by the reliefe of *Habagqng*, that is to say, such as shall louingly embrace them in the acknowledgement of the trewth they professe. Specially those old *Confessors* the *Jewes*, who with *new praises* in their mouthes, that is to say, by their *conversion* vnto *Christ* their *Messiah*, shall either come themselues with that *irresistible speed*, and vnperceiued *secrecy*, as if they were borne in the *Aire*, by *Angels*, aboue the reach of mans sight; Or else (as the name of *Angel* doth import) by message of comfort from them, no lesse speedy then *secret*, of their *mutual assistance* and *confederacy*.

But when shall this bee (say some) ? vnto whom it is answered, that it shall be so soone as we begin to *hunger* and *thirst* after *righteousnesse*, as *Daniel* is to be vnderstood to doe for *natural foode*, according to the long time of his stay in the Den,

Yea, and that by the *special worke* of *God*, who otherwise could as wel haue preserued him, without feeling hunger, as hee did *Moses* in the Mount, and *Elijah* in his journey. But this was disposed by God after this manner, to the end, it might bee to the *Prophet* a *corporal* and *natural signe* incurring into the *senses* for the strengthening of his faith, as the *message* of the conversion of the *Jewes* shall be to the true Professors of *Christ*, in the midst of their *Terrors*.

And

Pf. 34 & 34.
Is. 19.

And herevpon is it, that no sooner doth hee pray, but euen before the prayer is past his lippes, hee (as *Hizekiah* and *Cornelius*) receiueth answer of *grace*, and *graunt* of his demand, by an *Angelical* message in the hand of a louing and louely *Prophet*; namely, *Hebrew* conuerses *confessing Christ*.

IIa. 38.
Aq. 10.

Which tidings brought shall amaze the *Babylonians*, as the tidings of the approach of the *Ethiopians* did *Senna-cherib* and shall turne the hearts of these Nations against the *Babylonians* (as the *flames* were turned against the *fewellers* in the *first Period*, and as the *Beasts*, vnto whom the *Christians* were cast forth to be deuoured in the *second Period*, were turned against those that prouoked them) and shall destroy them; the *Saints of God* looking on and reioycing.

2. Reg. 19.
Ap. 17.

Thus in this *Period* is contained the warres of *Gog* and *Magog*, and the vision of the *New Ierusalem*, and of the *Philadelphian* and *Laodicean Churches*. That is to say, the distresses of the *Church* by an *Anarchical Apostacy*, and the causes thereof, with the time of the endurance and meanes of deliury; the calling and *conuersion* of the *Jewes*, and their vnion vnto the trew Professors of *Christ*, whereby shall be purchased *Triumphant daies*. Namely, the *double sacrifice* due to the *Sabbath*, which is the *sacrifice of both Iew and Gentile*, with one heart and mouth praying God. And this *Sabbath* neuer did the *Church* yet enjoy, but at length must, for a preparation to the end. Which time hasten o Lord, thou which art the trew and *Eternal High Priest*, in whom thy *Church* doth celebrate a perpetual *Sabbath*, offering themselves up a *Holy, Liuely, and Gracious Sacrifice*, by their (not *Brutish* but) *Reasonable and Intelligent seruice of God*. Euen so Lord *IESV*, come quickly. Amen.

1. Cor. 13.
IIa. 66.

Ap. 20.
Ap. 21.
Ap. 30.

Num. 28.
Upon the seventh
day the King
went to bewaile
Daniel.

Rom. 12.

The first Corollary.

IN the meane space; the Light that this *Parabolical Prophecie* doth illuminate vs with, is: That all the members of the *Church* of God *generally*, and euery one *seuerally* bee hereby informed to a due consideration of the *state*, wherein they presently stand; either for their *spirit* of their *inmost conscience*, or for the *private* of their *worldly state*, or for the *publique* of the *politique society*, wherein they liue. And that they doe accordingly dispose of themselves. First, whether suffering in the *furnace* of Gods tryals, that they abide *constant*, rather to dye then to fall from their hope. Secondly, whether brought into *undeserued Obloquy*, that they pacify themselves out of the *testimony* of a *cleere conscience*. Thirdly, whether in *Authority*, that in the first place, they aduance the *honor* of God, that hath aduanced them unto *honor* aboue others. Or lastly, whether in the midst of a *Brute-hearted* generation, that they bee not any way dismayed, but cheere themselves, in assurance, that the power of their *Aduersaries* is limited, and shall not bee able to stretch it selfe farther, then shall bee for the *honour* of God, and good of his *faithfull seruants*. Remembering this withal, that so long as wee giue our selues over to the Pursuite of our *private* ends, so long shall wee bee left to the danger of these our *Brutish Enemies*. But so soone as the *Day-starre* of the *Lords Sabbath* shall arise in our Hearts, and wee by the conduct thereof, seeke his face, leauing our owne selfe wranglings: The whole creature shall ioine with vs unto a perfect celebration thereof. And of that Sabbath day shall be no *Sun-set*: for Christ our *righteousnesse* shall euer more and more lighten vs unto *Triumph*, and treading downe of our *Enemies*, *Death*, and all, vnder our feete, in him and by him. Amen.

1. Period,

2. Period,

3. Period;

4. Period,

Pla 148.

Isa. 60.

Ap. 21.

1. Cor. 15.

BUT

But — *Paulo maiora.*

Here is in this *Quadrupartite Parable* described vnto vs
a fourefold state of the man in *Christ*.

The first is the state of *Nature*, originally deriued vnto him from his *Parents*; touching which, are the words of the *Prophet*: *In iniquity was I formed, and conceived in sin.* Out of the remembrance whereof, so long as hee beholdeth himselfe as in that state, he findeth nothing in himselfe but *fights* (of his owne guilty conscience) *within*, and *fears* (of the whole Creature calling for *Iustice* against the Man for his abuse of them) *without*; Thus euery where bearing about in the body, the dying of our Lord *Iesus Christ* by his afflicted spirit. Onely the zeale of his inward *LOVE*, the feruor whereof is farre more mightie, then to be inuaded by outward and *Elementish* considerations, maketh him a *freeshore*, as vnto these young men in the midst of the *flammes* in the first *Period*.

Natural Propagation.

Psal. 51.

The fiery furnace.

2 Cor. 4.

The second is, the state of his *Adoption* and *Childhood* in *Christ* through *Grace*. By the meanes whereof, euen in his greatest weakenesse, hee salureth (as it were a farre of) the louely Reuelations of God vnto him, in such liberal manner as hee is overcome, and in feare to bee puffed vp by them. And therefore it is good for him, yet to indure the buffetings of *Satan*, whereby the Testimony is sealed vnto him, that the *grace of Christ* is sufficient for him, as the *Chaste wife* doth in the second *Period*.

Adoption and Spiritual Regeneration.

The false Iudges.

2 Cor. 12.

The third is, his full growth and strength of manhood in *Christ*, whereby hee is able with all Saints to comprehend, what is the breadth, length, depth and height: and to know the loue of *Christ*, which passeth all knowlage. And therefore from the former *Period*, of being able to suffer, hee is now growne to bee able to *Do*. Namely, to cast downe (*Belus*) *Imaginations*, and euery high thing that exalteth it selfe against the knowlage of God, and to bring into captivity (*the Dragon*, and) euery thought to the obedience of *Christ*. So that by times,

Man-hood and Strength.

Eph. 3.

2 Cor. 10.

Belus and his
Dragon.

Bial. 101.

Phil. 4.

Perfection,

2 Cor. 10.

The Den of Lyons

2 Tim. 4.

Rom. 8.

* Mr. Edmund
Spencer.
The great con-
summent I some-
times enjoyed by
his Sweete Socie-
ty, I suffer not
this to passe me,
without Respecti-
ue mention of so
arow a friend,
Sine nomine Cor-
pus.
The young men
in the fyre,

euē at his first comming into the entertainment of
Tyrus (*Christ risen, ascended; and reigning in him*) hee
taketh away all the vngodly out of the Land, and doth
cut of all the wicked doers from the *City of the Lord*. And
this Citie, is not onely his outward ranke in the world:
but the inward man of him, as hee is the *Temple of the
Holy Ghost*, and those wicked ones are the many bayts,
suggestions, excesses, and wants, as well within him,
as round about him. In all which, hee now can say
with the Apostle, *I can doe all things by him that strength-
neth mee*; as wee finde it the part of all *Daniels* to doe, in
the third Period.

The fourth is, the *glory of the mans consumation*. By
the which [*although hee doe yet walke in the flesh*] (assayed
on euery side with the *spurres* thereof, as with so many
Lyons), notwithstanding [*hee doth not warre after the
flesh*] that hee should stand in feare of them, or bee an-
noyed by them, because hee liueth in *Christ*. And
for as much as hee is able in the brightnesse of a good
conscience, to beare witness to himselfe with the Apo-
stle [*I haue kept the faith*;] therefore doth hee conclude,
that [*neither tribulation, nor distresse, nor persecution, nor
famine, nor nakednesse, nor perill, nor sword, shall seperate
betwixt Christ and him.*] For in all these, wee are more
then conquerors, as wee finde *Daniel* amidst the *Lyons*, in
the fourth Period.

And euē this very *Mysterie* is it, that a right learned
and vertuous * Gentleman hath so liuely decyphered,
in his *Legend of the Patron of trew holinesse*, the *Knight of
the Red-Crosse*; whereby, and by the rest of those his
louely *Raptures*, hee hath justly purchased the *Lawrel of
honorable memory*; while the Pilgrimage of those his wor-
thies are to indure.

Hee there hath brought forth our Noble *Saint George*;
at the first onely in the state of a *Swayne*, before his *Glo-
rious Quene* cast downe on the ground [*Vncouth, vnkeft*]
Vnacknowne, uncared off as a dead trunk, and onely
fit for the *fire* (as in our first Period). But

But when hee had arrayed himselfe in the *Armor* of his Dying Lord, his presence is then become *Gracious*, and his Person promising great things [*as one for sad encounters fit*]. Which hee first *Passimely* (as in our second *Period*), and after *Altimely* (as in our third *Period*) doth so victoriously passe through and finish; that at the length (as in our fourth *Period*,) hee is become altogether *Impassible*, whether of *Assaults* of the fraylety of Nature within, or *Affronts* of *Aduersaries* without, as being fully possessed of that Kingdome, against which there is none to stand vp.

The chaste wife
accused and fre-
ed.

Belus and his
Priests suppress-
ed.

Daniel amidst the
Lyons vntouch-
ed.

The second Corollary.

BY that which hath beene saide, is made manifest, how exactly these *Apocryphal Prophecies* of Daniel doe agree. First, with the *Prophecies*, *Parables*; and *Prophetical Histories* of the *Canonical Scriptures*.

Sacra Scriptura
dum narras ges-
tum, (prodit Mys-
terium.

Secondly, with the gracious *Speculations* and *Observations* of the *Religiously learned*.

Thirdly, with the *Accomplishments* of them all from time to time. And so (according to the *Law*, that in the mouth of two or three witnesses the trowth be stablished) how worthily they haue to chalenge to themselues, their ancient place and right. Namely, if not to goe [*promiscue*] with the *Sacred Scriptures*, as they formerly did; yet to hold their attendance on them *inseparable*, aboue all other writings whatsoeuer. And how dangerously any shall presume to *disunio*ne them, which haue beene found yoaked and drawing together, *so many ages* of the *Church* of God, in *constant* and *uninterrupted succession*. Whereby their coupling together, may be judged to haue beene the *worke of God*, and not of *man*.

Deut 19. 5.

But for farther confirmation of a thing already so manifest, let vs adde [*ex abundanti*] one Testimony more,

or

G 2

whether

whether as necessary as the former, I forbear to say, certainly no lesse Gracious.

The wonderfull *Lights* (I meane) exhibited vnto vs from Heauen by the late *Prodigious Comete*, according to the seueral differences to bee considered in it. Namely,

1. *The Influence of its Compound receiued from the Aethereal bodies.*

2. *The peculiar motion allotted vnto it.*

3. *The large progresse ouer the heads of so many Nations.*

4. *The sundry constellations it visited in progresse.*

5. *The different Extension of his trayne.*

6. *The great distance of it from this Habitable of Mortality.*

7. *Lastly, the place of Expiring and Disparition.*

In all which it hath by *Diuine Characters* and *Lines* drawne in the *Heauens* (that all *Mortals* might by them be made *Inexcusable*) preached vnto vs, the *Approach* and *Accomplishment* of those workes of the *Creators* providence, which were so long before ordained and reuealed, that they should bee performed in their due time. To the worldlings, and to them that put their trust and content in the vncertaintie of *Transitory* things, *Dismal* and *Desolatory*, according to the word of God by his *Prophet*, [*They shall say to the Mountaines cover vs, and to the Hills, fall vpon vs.*] But to the trewly faithfull, and those that haue in *Christ*, crucified themselues to the world, full of ioy and comfort, according to the word of their Lord, [*when these things begin to come to passe; then looke up, and lift vp your heads; for your Redemption draweth nigh.*

For proote whereof, let vs make a *Superficial Essay* of some few.

The *Original* of it, esteemed neere to the *Constellation* of [*The Altar,*] and as it were bred out of the *smoake* thereof; As it seemeth to declare that the worldlings vnder pretense of *Religion* did put themselues into *Secret Combinations* and in manner of *Religious* *vowes* for the *Prosecution* of their pernicious *calumnies*, and vniust *Persecutions* against their *Enemies* the *Faithfull* now more then euer:

So

Luc. 22.

Ara. 1. 10.
Ayma 14107

Sap. 3. 12.

So in like manner it putteth the Godly in mind of the *Glorious Altar* from vnder which the Soules of the Bleisfed *Martyrs* cal for vengeance; and the *Gracious answers* they receiue for *Confirmation* of vs that are left behind.

The *Influence* it receiued from the *Planetary Lights* in the Generation of it as in the *Euil*, it sheweth their *over-grownne Frowardnesse*, *Infidelity*, and *Rashnesse*: So in the *Pious* it portendeth their *Constancy*, *Princely Patience*, *Martiall valor* and *boldnesse*, and *Ingenious Compasses* for their discreete and *Conuenient Ends*.

Oppos. with ♄ atuscu
Cemination
with ♄ and ♄

The *Lustre* it gathered at the first by *Reflection* on *Cauda Panonis* as in a *Mirrour* sheweth that notwithstanding the *Pretext* of *Holiness* the *Hypocrites* make: yet it is wholly to aduance the *Painted plumes* of some whether *Peacocke* or *Austrieke*, that display their gay tethers more for vaine shew then for any gracious vse they put them to.

Cauda Panonis.

The *Constellations* is passeth through; First *Wolfe* and *Scorpion*, in the *Euil* is signe of their *Rabide* and *venimouse Implacability* against the *Saints*; But in the *Good* their *Inward Ardor* in *Piety* towards their *Godly Generation* as *Iacob* fortelleth of his *Louely Son* the *Wolfe Benjamin*; and their *outward help* from *God* against their *Enemies*, as was vnto the *Israelites* amidst *fiery Serpents*, *Scorpions*, and drought in the *wildernesse*.

Lupus and m.

Gen 44.

Deut. 8. 15.

The *now appearing* of the *Comet* during his being vnder the *Constellation* of *Libra* (because he was then vnder the *beames* of the *Sun*) doth touching the *Euil*, testify the *Summons* of them to declare, and a *Compulsion* of them to *speake openly* their *Designes*, by *Legall Proceedings*, *Ambassyes*, *Treatyes*, &c. which (by the projection of his *Trayne* to the *Characterisme* of *Virgo*) are then manifested to be intended against the *Church* [economy] as it is the *flocke* of *Christ*: On the other side to the *Good* it sheweth that howsoeuer by the *Sunnes* going forward (according to the *Order* of the *Signes*) in the *Zodiaque*, and the *Comets Retrogradation* (against the *Order* of the

In ♄ sub radijs
Ois.

The trayne of is
towards m.

Ois implies a m
m f.
Motes Cometa a
m in ♄ & inde
W versus.

Signes (God doth seeme to leaue the wicked to their Counsels, with free liberty to pursue them; yet doth he neuertheless impose a *Seuerer restraint* of their Malice by Order of *Iustice*, that it shall not bring any damage to his *Sponse* the *Mayden-Moither Queene* his Church.

Serpens.

Herevpon the Comete by his Northward way is carried to the *Serpent* by which he is *stung* and pricked forward (for then the Comete is seene in the *Mornings*, and his *Motion* is become *most swift*) shewing that the Evil finding their Projects frustrate in manner as is aboue shewed, should change their *priny Conspiracies* into *open Hostilities*, which they should pursue in most violent manner, & by the greatest strength they were able to make or procure: But to the *Godly* it sheweth that by meanes of the *Noble Serpent* [*Dan the Iudge*] the more Expedition and Strength their Enemies should vse, the sooner should they be dissolued and vanish by the *Chariot* and *Horse-men of Israel*, as the Comet in his comming to Bootes and the Rest of those *Polar Characters* is seene to languish: And so by a slower *Motion* and through a Part of the Heauens not honoured with *Constellations* (as through a *Desert of Obscuritie*) to hide the head.

Gen. 44.

2 Reg. 13.

Arctophilax &c.

Vrsa maior &c.

Cauda Draconis.

Nonilunium.

Lastly, the Comer drawing to the taile of the *Dragon* is by the Light of the *New Moone* (then gathering strength) wholly darkned, his body dispersed, and his fire quenched. Shewing that howeuer the Evil doe yet a *third time* seeke to gather more new poyson from the *Old Dragon* (and the *Purple Harlot* his Rider the founder of all their *Praetises*) yet it shall not be her *Nasty skirts* that shall serue to releiue or shelter them, but by the *Brightnesse of the Church*, comming forth as a *Bride* out of her *Chamber*, *Gratious as the Morning*, faire as the *Moone*, pure as the *Sun*, and terrible as the *Banners of Mahanaim* (Men and Angels, or Angelical Men) they shall be viterly frustrate and end in a *Smoke* and *Stench* as the *Comete* then did.

Cant. 6.

Gen. 32.

These

The few (as I said) have I for an *Essay* thought good to touch vpon: which how true they haue beene vnto vs thus farre, and how fully they doe square with the *Captivity* of our Prophet in his *last Period*. I neede not enlarge. As also that (no lesse in euery ones *Particular* then as before in the *Generall*) it is in the *faculty* of Men to make vse hereof (if they list) to their *Private* counsels.

Neither let any vnderprise these as no more then *voluntary Applications*: For if they thinke that eyther the Names first allotted to these *Constellations* were [*Sine Numine*] things wherein God had not a *Speciall* hand; Or that they were not so *Distributed* into *Characters* by *Divine Inspiration*; Or lastly, that these *Celestial Apparitions* haue not *Reference* nor *Enterview* with this *Habitable Orbe*: Let all such vnderstand, that how much so euer knowledge whether of *Humane* or *Divine* Letters they haue scraped vp together: They haue not yet so much as by sight aloofe saluted the threshold of *Trew wisdomes Sanctuary*. Pro. 9.

The Conclusion.

NOW therefore for Conclusion, let euery one as he tendereth his trew & *Eternal* good, settle himselfe thriftily & carefully to search into his owne heart, & that without wearinesse or Intermiſſion, vntil he finde in which of these 4. wayes of our *Prophets Parables* he standeth, & accordingly shape his Course. With this rest to be laid vp, that if in order as to the *Church*, he finde not the world vnto him as in one of these *States*; or that in order as to himselfe, he beare not himselfe as by these *precedents* he is informed; The same man hath no comfort out of this *Prophecy*, nor out of any other that doth *Analogize* with it.

And such are the scorners of these times, whom the God of this world hath so blinded, that they begin to say againe

same Infants did of old. I am not ignorant that some
say: Things are so day as they were yesterday, and
shall be to morrow as they are to day. If we shall
be so, we shall be saved, let vs live so, and so much
shall we profit, and hate the Reprover.

O but there were not so many of them in those dayes
which turne the sweetest iuices of *Wisdom*, *Learning*,
Tongues, *Power*, *Strength*, *Honor*, *Wealth*, *Plants*, yea
Religion and all into the deadly Gall of vpbreiding and
concerning others. And surely there will not be want-
ing some that will doe of this my Laboure vnto whom
(if any be) I reply none other wise then thus. That
there are yet other things enfolded in this *Prophecy* per-
taining to the Influence of a *Different Climate*, which by
the Rule of *Propheatical wisdom*, and *Sacred Scripture* in
Spiritual matters are not to be entrusted to Paper and
Penke; and therefore haue I in them followed (I hope
vpon good warrant) the Apostles Rule of *Reformation*.
Now my request to these men is, that they first please to
make *Essays* of their owne *Illuminations* vnto the Disco-
uery of those things. Which if they attaine vnto, it shal be
to me a double comfort that I shal enjoy their brotherly
concurrent, whereby more hopefully then by my sin-
gle strength may be endeaoured the shortning of those
Dayes which our *Sauour* hath declared out of his incom-
prehensible loue and care ouer his *Elect* to be expedient
that they be shortened vnto which worke euery good
Christian is bound to conspire.

And herein I doe in the bowells of *Christ Iesu* desire
these my deere brethren, that laying aside all bitter-
nesse and superfluity of Malice they will joyne with
me; That so in them and in me and in all that
loue the comming of our Lord may be
heard the *Melodious Harmony*
of the *Angels* Singing,
GLORY TO GOD IN THE HIGHEST.

Mundus aliter
et idem.

Ioh. 14.